

MENNONITE HISTORICAL BULLETIN

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VOL. I

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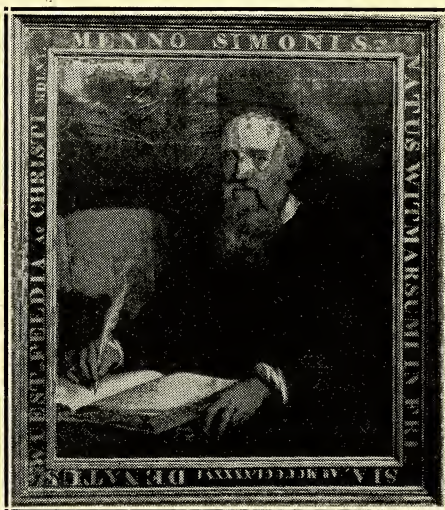
No. 1

Introducing the New Bulletin

Mennonite General Conference appointed its first Historical Committee in 1911. Of the ten brethren who were then appointed three are still serving with the committee: S. F. Coffman, John Horsch, and J. B. Smith. The Historical Committee has taken the lead in promoting interest in the history of the Church. John Horsch, for example, has written numerous books, covering many aspects of Mennonite history and doctrine. Perhaps his chief publication to date is his biography of Menno Simons, 1916. Five years later J. S. Hartzler told the story of Mennonite experiences during the first World War. In 1926 the history of the American Mennonite Mission in India was published. H. S. Bender prepared an exhaustive bibliography of American Mennonite publications in 1929. Two years later (1931) regional Mennonite histories began to appear.

The Historical Committee herewith presents a new periodical to all those interested in the history of the Mennonite Church. It will be the aim of this BULLETIN to keep its readers informed of current progress in Mennonite historical study; to provide a channel for brief articles dealing with the history of our denomination; to review briefly the current publications in this field; to provide an opportunity for the publication of questions and answers dealing with congregational, church, or family history; to make note of articles dealing with Mennonite history in current periodicals; and to serve as a channel of communication between historical workers. Readers are invited to correspond freely with the editors, submitting questions or replying to published queries, reporting items for the "News & Notes" column, or suggesting books which ought to be noted in the "Recent Publications" section. The MENNONITE HISTORICAL BULLETIN will in no way infringe upon the fields now being cared for by other Mennonite church periodicals and it solicits the active support of all those interested in the history of the Mennonite Church.

This first issue of the BULLETIN is being mailed to a large number of ministers and other prospective supporters. Those who are interested in receiving it regularly should become members of the "Mennonite Historical Association" (de-



Menno Simons, 1496-1561

Our History

More than four centuries ago Conrad Grebel and fifteen others stepped out in full loyalty to the teachings of Christ and established a free church of voluntary believers. The members of the new church received baptism after conversion and lived in strict obedience to the New Testament ethic, including the non-resistant manner of life. Persecution set in at once and took a serious toll of life. The history of the Mennonite Church is written in blood and tears.

One of the few early leaders who escaped the executioner was Menno Simons. Menno will always be remembered for his unflinching stand for the truth of God's word and for his humble devotion to the cause of Christ's kingdom.

Our Church has many heroes of the faith, and many of them gave their lives that the precious heritage might be preserved. The only way to become acquainted with the story of the past is to read history. It is to stimulate interest in the history of the Mennonite Church that this BULLETIN has been founded.

scribed on page two of this issue) and will thereby receive the BULLETIN free of charge. We appeal to every reader to help find new members for the Association. Please show this BULLETIN to interested friends and tell them of this new historical organ.

—Editor.

Our Mennonite Archives

Harold S. Bender

An archives is a place where official and private records are kept for safe preservation and use. Most churches and similar organizations maintain official archives depositories either at their national headquarters, at the headquarters of the various boards, or in connection with church historical societies. In such depositories are kept records of official meetings, minute books, official correspondence of church officers and organizations, as well as all other documents and records of historical value, whether official or private. The documentary materials which constitute these archives are carefully preserved and protected and are filed and indexed for reference purposes.

Up to the present time the Mennonite church has had no archives depository. Because of this many important historical documents have been lost. Seeing this need, the General Conference of 1937 took action establishing a general church archives and authorizing the Historical Committee to proceed with the work.

In view of the prohibitive cost of erecting and caring for a special archives building, it has been decided to accept the offer of the Mennonite Board of Education and Goshen College to locate the archives in the basement floor of the new fireproof library now being erected on the Goshen College campus. The Historical Committee has entered into an agreement with the Mennonite Board of Education and Goshen College whereby space will be provided for the archives in return for a contribution to the cost of the building. Since maintenance of the building will also be provided by the college, this plan will be a very economical one. In return for this generous provision by the school the committee is endeavoring to raise ten per cent of the cost of the building, which will be \$5,000 out of a total of \$50,000. An appeal is being made to each congregation to lift an offering for this course. To date approximately \$3,000 has been received. The archives will be equipped and opened for services during the summer of 1940. A special dedicatory program will be given at Goshen College, June 8, 1940.

QUESTION BOX

Who Are the Amish?

The Amish take their name from Jacob Ammann, an Alsatian or Swiss Mennonite bishop who led a schism from the Mennonite Church in Switzerland and Alsace in the years, 1693-97. Ammann urged several points, two of his emphases being: 1. That Christians ought to follow strictly Paul's injunction "not to eat" with people who have been excommunicated from the church. 2. That "true-hearted" people outside the Mennonite Church are not saved. Both points call for a word of explanation.

The first and main point on which Ammann insisted is called "Avoidance" or "Shunning." The meaning of these terms is that Christians should "avoid" all social contacts whatever with those who have fallen into sin and have been excommunicated from the church. The anti-Ammann group, led by Bishop Hans Reist, took a milder view of Paul's instructions. The second point refers to "true-hearted" people. This group is technically known as "Halb-Taeufer" or Semi-Anabaptists, meaning those folks who remained members of the state church but who sympathized with the Anabaptists (Mennonites) and gave them aid, feeding and sheltering them in times of persecution. (See the article by John Horsch in the *Gospel Herald*, XXXIII, pp. 138-9, May 9, 1940.) Ammann strictly forbade his followers to attend state church services, and opposed allowing for the salvation of Semi-Anabaptists. There were other minor issues in the division of course. On the whole the Ammann group were more strict in discipline than the main body of the church.

In Europe the old division has been almost forgotten; there the Mennonite Church is no longer divided into Amish and Mennonite groups. And in America about one-half of the Amish united with the Mennonites between 1915 and 1927. However the stricter Amish groups, the so-called "Old Order Amish," the Conservative Amish Conference and the Ontario Amish Conference, with a total membership of over 15,000, who did not follow their more progressive brethren into the Mennonite Church, still maintain an independent existence in Pennsylvania, Ohio, Indiana, Illinois, Iowa, and other states. The "Old Order" Amish alone have a total membership of over ten thousand, excluding unbaptized children. They cling to the German language, generally worship in private homes, and adhere to the older customs and forms.

—W.

Mennonite Historical Association

At the 1939 session of Mennonite General Conference the Historical Committee presented the following recommendation to the conference: "In view of the growing interest in Mennonite history, and the establishment of local Mennonite historical associations, such as the Franconia Mennonite Historical Society and the Mennonite historical societies at our church schools, we feel that the cause of Mennonite church history might be further advanced by providing for a general Mennonite Historical Association for the whole church. . . ."

The above recommendation was adopted by General Conference. Accordingly, the Historical Committee met at Scottdale, Pa., on December 27, 1939, and decided on the following regulations to govern the new Association:

1. A membership fee of one dollar annually shall be charged.
2. The Association shall publish a semiannual bulletin.
3. J. C. Wenger shall serve as editor of the bulletin, with the other members of the committee serving as associate editors.
4. The Association shall have two types of members: a) regular membership, open to members of the Mennonite Church; b) associate membership, open to all others interested in the purposes of the Association. All members will receive the bulletin free of charge.
5. Members shall be elected by the board of directors upon nomination by any member of the association, or upon direct application to the secretary or to any member of the board of directors.
6. The name of the organization shall be, "Mennonite Historical Association."
7. The control of the organization shall be in the hands of the Historical Committee of Mennonite General Conference. This committee shall constitute the Board of Directors for the organization and shall determine the policies, control the finances, and arrange for the programs of the Association.
8. The purpose of the Association is to provide a channel for the expression of the historical interest which has developed in our church, to give opportunity for financial support of this work, and to provide for a gathering of those interested in Mennonite history in connection with the biennial meeting of General Conference or at a convenient time.

All applications for membership in the Association, accompanied by the membership fee (\$1.00) should be sent to the secretary, H. S. Bender, Goshen, Ind., or to any member of the Historical Committee.

—J. C. W.

Sunday School Centennial

The year 1940 marks the one hundredth anniversary of the founding of the first known American Mennonite Sunday school. To J. Boyd Cressman of Kitchener, Ont., belongs the credit for discovering proof of the existence of a Mennonite Sunday school in Ontario in 1840. A German periodical, the *Deutsche Canadier*, published at Berlin (now Kitchener, Ontario), contained an editorial in October, 1841, which reads as follows: "The Sunday School, started last year (1840), and begun anew this year, which has been held interchangeably in Wanner's and Bechtel's meetinghouses in the eastern part of Waterloo, is enjoying good progress. The number of children is increasing and mounted to 75 last Sunday." (Bechtel's meetinghouse is now called Hagey's.) Cressman's article is found in *The Mennonite Quarterly Review*, XIII, pp. 159-186; (July 1939), note p. 183 especially.

The *Deutsche Canadier* for April 23, 1841, announces that a Sunday school is to be opened in the schoolhouse at Ben Eby's. The announcement is signed by Elias Eby, J. C. Schneider and Christian Enslin. "Ben Eby's" congregation, later Berlin, and now called Kitchener First Mennonite Church, therefore had its first Sunday school in 1841.

The third Sunday school to be noted is that of Bishop Nicholas Johnson (1787-1873). Bishop Johnson lived in Fayette County, Pa., and served as a leader in the Masontown congregation which was then under the Lancaster Mennonite Conference. The late J. B. Moyer of Elkhart, Ind., stated (*Christian Monitor*, XXVII, p. 240) that his mother had participated in a Sunday Bible class taught by Nicholas Johnson in 1840. And J. N. Durr (1853-1934) also claimed (*Gospel Herald*, XIX, p. 1034) that Johnson had started a Sunday Bible class in a building on his farm in 1840. But John F. Funk (1835-1930), editor of the *Herald of Truth*, who held evangelistic meetings at Masontown in 1872, reported (*Herald of Truth*, X, p. 158) of Bishop Johnson: "In this church in the year 1842 he took an active and leading part among the members of the church in organizing and conducting a Sabbath School. This, it is believed, was the first SABBATH SCHOOL established in the Mennonite Church within the United States." This statement, seems to be entirely reliable. However, all of these early Sunday schools died in a short time. The first permanent Mennonite Sunday School was started in 1863 at West Liberty, Ohio, by David Plank.

—J. C. W.

NEWS & NOTES

The April and May, 1940, numbers of the *Christian Monitor* contain articles by John Horsch on "The Doctrines of Sin, Salvation, and Sanctification As Held by the Early Mennonites."

John L. Horst writes on the "Rise of the Young People's Bible Meeting," in the February 8, 1940 issue of the *Gospel Herald*.

The *Mennonitisches Lexikon* (Mennonite Lexicon), a comprehensive encyclopedia published by the Mennonites of Germany in instalments since 1913, has now reached the letter M.

John D. Souder of Telford, Pa., is reviving the old art of illuminated writing or *Fraktur-Schriften*.

The October, 1939, number of *The Mennonite Quarterly Review* has an article by John Umble of Goshen, Indiana, giving the text of Amish ordination charges.

John Horsch has now completed Part I of the forthcoming *Mennonite History*; Part I deals with the history of Mennonites in Europe.

The Memorial Library of Goshen College, in which our Church Archives is to be housed, is rapidly nearing completion, and will be dedicated on June 8, 1940.

The *Christian Monitor*, March 1940, contains a valuable article by John Horsch on the co-workers of Menno Simons: D. Philips, L. Bouwens, and Gillis of Aachen.

The *Mennonite Quarterly Review* for January, 1940, contains five articles by members of the Historical Committee: H. S. Bender, Ira D. Landis, H. A. Brunk, John Horsch, and J. C. Wenger. Particular attention is called to the first instalment of the Palatinate Mennonite Census Lists, 1664-1738. Later issues of the *Review* will continue these census lists to the year 1774.

John Umble has practically completed his manuscript on the history of Ohio Mennonite Sunday schools. It is to be published this summer.

The four hundredth anniversary of the conversion of Menno Simons (1936) occasioned the production of three biographies of Menno: one in German by Cornelius Krahn, now of Tabor College (Kansas); one by H. S. Bender and John Horsch; and one by C. Henry Smith.

H. H. Hartzler of R. 1, Goshen, Ind., is working on the genealogy of the King family; while Silas Hertzler, also of Goshen, is performing the same service for the Hertzler family. The Hertzler history is almost ready for publication.

The Mennonites of Berne, Ind., recently (1938) issued a centennial history of their settlement and church, by Eva F. Sprunger.

Isaac W. Martin of East Petersburg, Pa., is at work on the genealogy of the Martin family; more particularly, the descendants of George Martin (1742-1829), son of the immigrant David Martin (1691-1784). David Martin was married to Barbara Herr, granddaughter of Bishop Hans Herr of the Pequea settlement.

The January-March (1940) number of *The Journal of American Folk-Lore* contains an article by John Umble on "Amish Hymns and Hymn Tunes."

The Mennonites of Germany have recently begun publishing a new journal of Mennonite history, *Mennonitische Geschichtsblätter*. Four numbers have thus far appeared, 1936-1939. Christian Hege of Frankfurt am Main is the editor.

The January, 1940, issue of *The Mennonite Quarterly Review*, pp. 59-63, lists fifteen Dutch, German, and English Mennonite Yearbooks.

The Historical Societies of our church schools are invited to send news of their work to the BULLETIN.

The editors will welcome suggestions for articles and notes for future issues of Mennonite Historical Bulletin.

INQUIRIES

Can readers help the editor find local historians or genealogists who are familiar with the following families: Sensenig, Buckwalter, Kendig, High, Rutt, and Sher? All these families have branches in Lancaster County, Pennsylvania.

Does anyone know where the "Two Interesting Letters," printed on pages 401-405 of *Mennonite Church History* by Hartzler and Kauffman, are now preserved?

How is it to be explained that the Franconia Mennonites observe the communion service annually, while the Mennonites of other conferences have semi-annual services?

Ontario Mennonite Archives

L. J. Burkholder

On the 16th floor of the Whitney Block in Queens Park, Toronto, is housed the "Mennonite Box." This constitutes the "Ontario Mennonite Archives." In 1928 the Mennonite Conference of Ontario appointed the writer of this article Conference Historian with instructions to tabulate all ordinations and gather such other material as might be of interest to the church. In carrying out the wishes of the conference I soon acquired rare material of historical value. For the purpose of safe-keeping an arrangement was made with the Archives Branch of the Provincial Government of Ontario whereby they would give space for The Mennonite Box free of charge in perpetuity. We have the right of access to the Box at all office hours. The Box is metal and measures about 12 x 12 x 30 inches. It now contains 84 items classified into four groups, viz., Group (R) Records, Group (G) Grove, Group (M) Moyer, and Group (L) Letters.

The oldest Conference record is an *Abschrift* of the Annual Conference held at Markham, May 28, 1842. Then there is a List (in English) of bishops, ministers, and deacons resident in Canada in 1853. The Ontario Conference issues the oldest uninterrupted Mennonite publication in the world—*The Calendar of Appointments*. It first appeared for the year 1836 and the current issue is designated as the 105th issue. The Box contains a copy of the second issue, 1837, and a full set of issues from 1870 to date.

The Box also contains a Conference Minute Book covering the years 1847-1901, and Minute Book No. 2, from the year 1901 forward. There is also an original map of Woolwich Township, with the names of the landowners shown.

Group (M) has considerable material on the Hoch division and steps leading up to that event, in the '40's and '50's, also references to Ministers Jacob Krehbiel and John Lapp of Clarence Centre, New York, and their affiliations. Of particular interest is a letter written by Bishop Moyer in 1831 to fellow ministers Herschi and Zewitz at Black Creek.

Group (L) contains miscellaneous correspondence including several letters written by the late J. S. Coffman to E. S. Hallman in 1893. Hallman was one of the young men who came into the Mennonite Church at that time through Coffman's influence.

A complete catalog of articles to be found in the Box is given in Appendix I in *A Brief History of the Mennonites in Ontario*, page 322.

RECENT PUBLICATIONS

The Mennonites in Iowa, By MELVIN GINGERICH, The State Historical Society of Iowa, Iowa City, Iowa, 1939. Pages 419. \$3.00.

Until 1931 no adequate regional history of the Mennonites in any part of the United States was available. Since that time four such volumes have appeared: Illinois, 1931; Lancaster, 1931; Ontario, 1935; and Franconia, 1937. Melvin Gingerich's *The Mennonites in Iowa* published in 1939, is a worthy addition to this series, and ranks as one of the best written, as well as best printed and bound volumes in the field of American Mennonite history.

The volume is valuable not only for the detailed and authoritative account of the various Amish and Mennonite settlements of Iowa beginning with the first settlement in Lee County in 1839, but also for its clear and well-balanced description of the faith, practices, and way of life maintained by the various groups in Iowa during the past century, particularly by the Old Order Amish. Melvin Gingerich has an eye for the deeper things, as well as for the more superficial aspects of settlement and material growth. The value of the book is enhanced by its thorough scholarship and ample documentation. —H. S. Bender.

Mennonite Cyclopedic Dictionary. By DANIEL KAUFFMAN, Editor. Mennonite Publishing House, Scottdale, Pa., 1937. Pp. 443, \$2.00.

The Mennonite Cyclopedic Dictionary, by Daniel Kauffman, is a work of special character, dealing with materials that are peculiarly Mennonite. A generation may pass away and leave but little trace of its history and rich experience. Because the Mennonite people have not been publicly minded for a number of generations past, and are not now so minded to any great extent, much that is of value in history and experience has been missed by the present generation and is in danger of being lost to the future. Every church has its particular literature and terminology. Our religious language means to us what others would not always interpret as we do. Our religious dictionary has its definitions recorded in this new work. Our religious history of persons, places, and incidents has been assembled and placed at the disposal of the public as well as to the Church in the language of those who knew it and understood it best. The *Cyclopedic Dictionary* of the Mennonites interprets their leaders, life, and history in brief, printed articles, and

is for this reason a valuable and convenient reference book.

—S. F. Coffman.

Who's Who Among the Mennonites, A. WARKENTIN, Editor. Published by the Editor, North Newton, Kansas, 1937. Pp. 221. \$2.00.

Abram Warkentin of Bethel College (Kansas) has done a service to all those interested in information about the present leaders of the various branches of the Mennonites in America. In this volume, about 150 pages in Part I are devoted to biographical data on a large number of living ministers, physicians, educators, and business men of the Mennonite Church. No doubt everyone using the book will look in vain for a few leaders in whom he is interested, but in some cases omissions are due to non-co-operation on the part of the persons themselves, and it is of course impossible to make a work of this type wholly "exhaustive"; also there is no fixed standard by which to decide upon those whose biographies should be included. Part II is a classified directory of Mennonite mission fields, hospitals, orphanages, homes for the aged, schools, periodicals, etc. A minor defect of the book is its large number of typographical errors: in some cases one can surmise what the reading ought to be while in others this is impossible. The book is nevertheless a very useful addition to the library of those interested in the Mennonites of America. We await with interest the same author's promised volume devoted to deceased Mennonite leaders. —J. C. W.

Martyrs Mirror. By T. J. VAN BRAGHT, Mennonite Publishing House, Scottdale, Pa., 1938. Pp. 1152. \$6.00.

This book may be considered the greatest literary production in the history of the Mennonite Church. It was first published in Holland in 1660 by T. J. Van Braght. It cites the experiences and sufferings of multitudes of the defenseless Christians from the time of Christ down to A. D. 1660. Gruesome pictures of cruel deaths from the first to the seventeenth century are here preserved and portrayed. The second edition (1685) has 104 copper engravings by the artist John Luyken. Fifty-five of these engravings are found in the present English edition of 1938. The value of the *Martyrs' Mirror* is that it establishes the faith of the saints so they may be able to stand firm when war and persecutions must be met. The pioneer settlers in America felt the need of this book when the French and Indian and Revolutionary wars were brewing and for that reason they had the Dutch edition translated into German at Ephrata, Pa., in 1748.

The book also includes a statement of "The Apostles Creed," the most ancient and simple statement of faith. Upon confession of this creed many lost their lives. The later tenets of faith and creeds of the Mennonite Church are also listed in this volume. This new English edition (1938) is a reprint of the edition which was newly translated from the Dutch language at Elkhart, Ind., in 1886. It is a valuable addition to any library.

—J. C. Clemens.

The Missionary Movement Among Lancaster Conference Mennonites. By IRA D. LANDIS. Printed by Mennonite Publishing House, Scottdale, Pa., 1937. Pp. 119. \$0.25.

This is an interesting account of mission work among the congregations of the largest settlement of Mennonites in this country. Following the introduction the author discusses the basis for the missionary organization of the church. Then follow chapters dealing with town missions, early city missions, and later city missions. He turns next to a discussion of the rural mission stations, charitable institutions, and other phases of the work, closing with a challenge to do a still larger work. He shows how "the thirty-five meetinghouses of 1840 and 1890 are today increased to sixty-nine houses of worship including three schoolhouses and two dwellings adapted to mission purposes." The work of the Lancaster Conference District extends to Brentwood, Md., near Washington, D. C. and to Tampa, Florida. Recently even Africa enters into the picture.

The work is based on the available historical sources, such as the records of the various stations. The author has gone to the trouble to account for the origin as well as the development of the work. The value of the book is enhanced by the insertion of a number of pictures, charts, and graphs. The part which the Eastern Mennonite Board of Missions and Charities has had in this work is given due consideration. —H. A. Brunk.

APPLICATION BLANK

Historical Committee,
H. S. Bender, Secretary,
Goshen, Indiana.

Brethren: I wish to be enrolled as a member of the Mennonite Historical Association. Find enclosed one dollar to pay my dues for one year. You may send the MENNONITE HISTORICAL BULLETIN to the address indicated below.

Name _____
Street or R. R. No. _____
Postoffice _____
State _____

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VOL. I

OCTOBER, 1940

No. 2

Ten Leaders of the Western District Amish Mennonite Conference

Melvin Gingerich

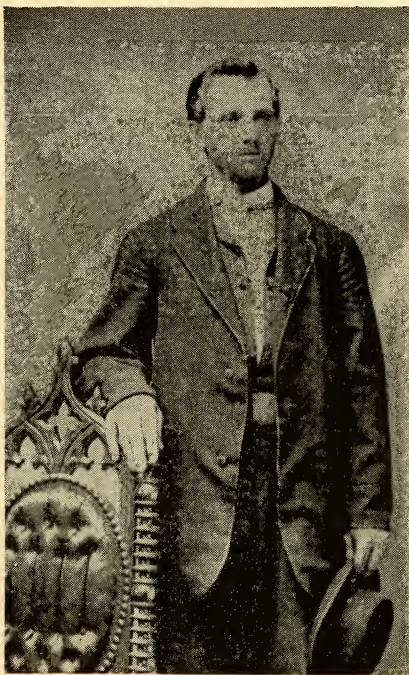
From 1862 to 1878 ministers of the American Amish churches met annually in conferences known as "Diener Versammlungen." Since these conferences did not succeed in their purpose of harmonizing the differences that had developed among the various Amish churches, the Diener Versammlungen were discontinued. Some of the churches that had been represented in the conferences became increasingly liberal, others continued to maintain very strictly the customs of the fathers, becoming known as the Old Order Amish, and a third large group of churches followed a policy between the extremes of these two wings. This group occupying a middle position came to be known as the Amish Mennonite churches.

Many of the leaders of the Amish Mennonite churches favored church conferences and so in a few years these ministers were again meeting from time to time to discuss their common problems. Such a group met in Henry County, Iowa, in 1884. In this meeting it was decided to hold conferences annually. Six years later the ministers of these churches in Illinois, Iowa, Missouri, Nebraska, and other western states organized the Western District Amish Mennonite Conference, which met annually from 1890 until its last meeting in 1920. In the last meeting, its leaders decided to merge their organization with the Mennonite conferences of the same states.

The following list of representative conference leaders was selected on the basis of regularity in conference attendance, the number of conference sermons preached, election to offices, and appointment to committees, with perhaps the most emphasis upon the work of the early leaders of the conference.

Schlegel, Joseph (1837-1913)

Joseph Schlegel was the first moderator of the conference and served either as moderator or assistant moderator ten



JOHN SMITH, 1843-1906

A Portrait Made in Young Manhood

times between 1890 and 1904. He attended at least nineteen sessions between 1890 and 1913, preached eight conference sermons, and was appointed to important committees. He was ordained to the ministry at Wayland, Iowa, in 1867, and the next year was ordained bishop. In 1879 he moved to Milford, Nebraska, where he labored for the remainder of his life. He was known as a forceful speaker and his ability as a mediator was widely recognized.

Smith, John (1843-1906)

John Smith attended fourteen of the first sixteen sessions of the conference, serving as secretary six times, and as moderator or assistant moderator three times. A number of years before his death the conference placed him in charge of all of the Illinois churches not having resident bishops. He was a talented leader, a peacemaker, and a man of executive ability. He spent most of his time in his later years promoting the work of the

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Brief Notes on Carolina Mennonites

C. Z. Mast

The first Palatines in North Carolina arrived in December, 1709, and located at the confluence of the rivers Neuse and Trent, which pour into Pamlico Sound, where they erected temporary shelters until they could gain possession of their lands. The place on which they encamped was called New Bern, from Bern in Switzerland. New Bern now has a population of about 14,000.

Some leading Mennonite historians believe that a colony of Mennonites was planted from this group of Palatines. However, we were not so fortunate as to reach New Bern. We hope that fuller information may come to light in the future, as we have found men in business in North Carolina bearing Mennonite names.

Before the Revolutionary War about 1,700 Pennsylvanians had located as pioneers between the Yadkin and Catawba rivers. The townships of East Earl and Caernarvon in Lancaster County, Pennsylvania, made the largest contribution of pioneer settlers to join the exodus to this part of the South. Religiously they were of the Lutheran and Reformed faiths, and these churches are still in existence. Among this group we find such Mennonite names as Martin, Keener, and especially Zimmerman, whom we have traced to the Weaverland church district in East Earl township, Lancaster County, which was founded in 1727.

In 1745 Jacob Zimmerman of Cocalico township, Lancaster County, Pennsylvania, pushed his way on horseback, in company with a young man by the name of Yoder, to Mechlenberg County, now Lincoln County, North Carolina. These men for two years engaged in trapping throughout the Blue Ridge Mountains, and then Jacob Zimmerman returned to Pennsylvania and persuaded his half-brother, Peter Zimmerman, who was married to a Berks County girl named Barbara Deppen, to locate in the South. A blacksmith by trade, Peter located near Charlotte and took out a warrant for land as early as 1768. Hon. Charles T. Zim-

(Continued on page 3)

QUESTION BOX

Who are the Hutterian Brethren and where do they live today?

The Hutterian Brethren bear the name of Jacob Huter, who was martyred in the Tirol on February 26, 1536. Huter was not the first leader of the group, however. The founder was Jacob Wiedemann. He organized the Hutterian Brethren Church in 1528. His followers were originally part of the Swiss Brethren movement. Hutterians hold to the same doctrines as Mennonites except that they live in colonies and practice a Christian communism.

The Hutterians thrived in Moravia during the sixteenth century. It is claimed that at one time they numbered 70,000 souls. But in 1622 more than 20,000 of them were driven from Moravia by persecution. Jesuit persecution during the eighteenth century almost annihilated the church. In 1770 a small group of Hutterians settled in Russia. There they lived for a century. In 1874, due to a fear of compulsory military service, they emigrated to the United States of America. The bulk of them later emigrated to Canada, 1918-22.

Present-day American Hutterians are named after one of three men or groups of men who emigrated to America from Russia, 1874-77. The "Smith Group" consisting of 2,164 souls, has four settlements or "Bruderhofs" in South Dakota, and fourteen in Manitoba, Canada. The "Darius Group" with two Bruderhofs in South Dakota and sixteen in Alberta, Canada, has a total of 1,565 souls. The so-called "Teacher Group," consisting of 1,723 souls, has fourteen Bruderhofs in Alberta, Canada.

In 1920 Dr. Eberhard Arnold (1883-1935) began, with some friends, to live communally in Germany. The group purchased 80 acres of land in 1926, and later named this estate the Rhoenbruderhof. Dr. Arnold visited the American Hutterians in 1930-31 and was ordained to the ministry by them on December 19, 1930. He was thus the modern founder of European Hutterianism. The Almbruderhof in Liechtenstein was established in 1934. In March, 1936, the Cotswold Bruderhof in Wiltshire, England, was established. In April, 1937, the German police dissolved the Rhoenbruderhof; and in March, 1938, the Almbruderhof was also abandoned. The Oaksey Bruderhof was founded just five miles from the Cotswold settlement in March, 1938. At this writing (October, 1940) the European Hutterians are all preparing to emigrate to Paraguay where they plan to settle on land owned by the Mennonite Central Committee.

—W.

TEN LEADERS . . .

(Continued from page 1)

church, Sunday school, and young people's meeting.

In 1887 he was ordained to the ministry of the Roanoke (Illinois) church and several years later was ordained bishop, serving this congregation until the time of his death. His field of service, however, included many other congregations in Illinois and in the surrounding states.

Gerig, Sebastian (1838-1934)

Sebastian Gerig came to America from Alsace in 1856 and after several years located in Henry County, Iowa. There he was ordained to the ministry in the Sugar Creek Church by Joseph Schlegel in 1869, and to the office of bishop by John K. Yoder in 1879.

Bishop Gerig served eight times as moderator or assistant moderator of the conference, attended at least twenty-four sessions, and preached the conference sermon seven times. For many years he had charge of the Iowa and Minnesota churches without resident bishops. He had been an active member of the Diener Versammlungen and of the ministers' meetings that were held annually from 1884 until the formation of the Western District Conference in 1890. His good judgment and his clear analyses of problems and of human nature were highly respected by his fellow ministers and by members of his congregation.

Hartzler, John J. (1845-1936)

John J. Hartzler was born in Pennsylvania, was ordained to the ministry in Michigan at the age of 29, and in 1880 moved with his family to Cass County, Missouri, where he was ordained bishop in 1894.

He attended at least fourteen sessions of the Western District Conference and in 1896 was appointed by that body to have charge of the churches in Missouri and Arkansas. In 1912 he was given charge of the Kansas-Oklahoma field. Two of his sons, Chauncy A. and Joseph D., are Mennonite bishops in Illinois.

Birky, John C. (1849-1920)

John C. Birky attended at least twenty-seven sessions of the Western District Conference and was elected assistant moderator in 1909 and moderator in 1911. He preached the conference sermon three times. He had bishop oversight of the Illinois churches at one time and served on the committee bringing about the merger of the Western District Conference with the Mennonite conferences.

He served the Hopedale, Illinois, congregation as bishop from 1896 to 1924, having moved there from Kansas. He was ordained a minister in 1877 and a bishop in 1890. He was not as fluent a speaker as were many of his co-workers, but

was reserved in manner and slow to speak. His messages, however, carried much weight and he was often called upon to help settle church difficulties.

Orendorff, Daniel (1848-1918)

Daniel Orendorff was another faithful attendant at the sessions of the Western District Conference, attending at least twenty sessions. He was the conference treasurer for several years and "he was considered a substantial worker, in conference and wherever his voice was heard." In 1890 he was ordained to the ministry and served his church at Flanagan, Illinois, until the time of his death.

Graber, Daniel (1858-1930)

Daniel Graber was ordained a minister in the Sugar Creek Amish Mennonite Church near Wayland, Iowa, by Bishop Sebastian Gerig, in 1893, and he served there until the time of his death. He was active in the work of the Western District Conference, attending at least twenty-four sessions between 1893 and 1920. At eleven sessions he was one of the conference secretaries and from 1906 on he served as one of the Kansas City Mission trustees appointed by the conference. He was much interested in Sunday-school work, was an able teacher of the Bible, and assisted in Bible conference. His personality was marked by his friendliness and his deep sympathy for others.

Gerber, Samuel (1863-1929)

During the last ten years of the Western District Conference, Samuel Gerber was elected annually either moderator or assistant moderator. Attending the conference over twenty times, he came to be one of its most influential members, not only holding the position of moderator but serving on mission and other committees and in the office of secretary five times.

In 1897 he was ordained to the ministry by Bishop John Smith of Illinois, and in 1911 he was ordained bishop by John C. Birky of the same state. He not only labored in his home congregation at Tremont, Illinois, but through the medium of evangelistic services and Bible conferences he made his influence felt in many other congregations.

Schrock, Andrew A. (1863- —)

From 1907 to 1915 Andrew A. Schrock of Metamora, Illinois, was six times elected either moderator or assistant moderator of his conference. He attended his first session in 1894 and after that attended at least twenty of the twenty-six annual meetings that followed. Several times he was appointed a delegate to other conferences and in 1920 he served on the merger committee.

He was ordained as minister of the Roanoke church in 1894. In 1898 he was chosen by a majority of votes as bishop

of the same church and ordained to that office by John Smith.

Hartzler, Chauncy A. (1876-—)

In 1893 Chauncy A. Hartzler was ordained minister of the Sycamore Grove church in Cass County, Missouri, by Sebastian Gerig of Iowa. In 1914 he was ordained bishop of the Willow Springs congregation at Tiskilwa, Illinois. He served for a time as superintendent of the Kansas City Mennonite Mission.

From 1909 to 1920 he was eleven times secretary of the Western District Conference. He attended all sessions of the conference from 1907 to 1920 and was appointed to a number of important committees, including the merger committee of 1919-1920.

Many other bishops and ministers were influential in the work of the Western District Amish Mennonite Conference. In the earlier period, among others, Christian Wery, Joseph Burke, J. P. Smith, and Peter D. Schertz deserve mention.

Among those working in the conference since 1905 should be mentioned Jacob K. Yoder, L. J. Miller, S. C. Yoder, and Simon Gingerich.

* * *

References:

Smith, *The Mennonites of America*
Weber, *The Mennonites of Illinois*
Kauffman, *Mennonite Cyclopedic Dictionary*

Annual reports of the Western District Amish Mennonite Conference

Private collection of biographical materials.

CAROLINA MENNONITES

(Continued from page 1)

merman of Boone, Watauga County, North Carolina, writes as follows: "Dear Mr. Mast, I am indeed longing to visit you in Lancaster, the home of my ancestors, whom I learned were Mennonites. My grandfather Zimmerman and his two brothers were killed, when my father was very young, as Confederates at the Battle of Gettysburg."

The compiler of the Deppen genealogy, Mr. Elmer Deppen of Sinking Springs, Pennsylvania, informs us that Peter Zimmerman has over 800 descendants living in North and South Carolina, in Georgia, and a few in the Gulf states.

By 1764 there was a southward migration of a few Amish named Fisher, Beiler, and Mast. The latter was John Mast, a brother of the writer's great-great-great-grandfather, Bishop Jacob Mast. John Mast settled in Randolph County, and later reared his family of twelve children in Watauga County, near Valle Crucis. Two daughters were married to Hoovers. In a letter to the present writer ex-president Herbert Hoover states, "The cemetery which I repaired in North Caro-

lina was in honor of the graves of my two great-uncles, known as Daniel Hoover, married to Hannah Mast, and David Hoover, married to Mary Mast."

We find the Masts and others of North Carolina very hospitable and pleasant. The writer has had continuous communication with them since 1910. But hospitality is more of a southern than a northern trait, for in the days of slavery the plantation owner had time and means to entertain and was generally quite lavish. Our Carolina kinsfolk are also religiously inclined, being staunch adherents of the Baptist and Methodist denominations.

In visits through this area we became convinced that the Mennonite settlers from Pennsylvania never founded a congregation in North Carolina. The name of John Mast of Watauga County, who was married to Barbara Harmon, is on file in the state archives at Raleigh as having been mustered into one of the southern battalions during the Revolutionary War.

NEWS & NOTES

Amos K. Stauffer of 851 East Orange Street, Lancaster, Pennsylvania, submits the following names of genealogists for the families indicated: *Buckwalter*: Mary E. Dennis, 123 North Fourth Street, Reading, Pennsylvania; *Kendig*: Dr. Jerome S. Kendig, Salunga, Pennsylvania; *Rutt*: Clarence L. Rutt, 2235 North Street, Beaumont, Texas; *High*: Samuel High, Bareville, Pennsylvania, and Mrs. Raymond Denlinger, R. 1, Paradise, Pennsylvania; *Shirk*: Dora C. Wanner, Shillington, Pennsylvania, and Charles M. Coldren, 419 College Avenue, Lancaster, Pennsylvania.

Chester K. Lehman of Harrisonburg, Virginia, in reply to an inquiry in the April BULLETIN, calls attention to the fact that Albert H. Gerberich's *The Brenneman History*, Scottdale, Pennsylvania, 1938, includes eight generations of the Kendig family.

The Historical Committee of Mennonite General Conference launched the MENNONITE HISTORICAL BULLETIN with the confidence that those desiring to support the work of the Historical Committee would become members of the Mennonite Historical Association.

By paying one dollar annually members will receive the BULLETIN regularly and share in the financial support of the Mennonite Historical Committee. The April, 1941, issue of the BULLETIN will contain a list of members of the Association. Send one dollar to H. S. Bender, secretary, Goshen, Indiana.

Inauguration of the Archives

Harold S. Bender

On June 9, 1940, an impressive program was given at Goshen, Indiana, under the direction of the Historical Committee, at which time the Archives of the Mennonite Church were dedicated. The program was held in the Goshen College chapel hall. The program follows:

Hymn No. 167, "In Thy Holy Place"
Scripture Reading and Prayer

J. S. Hartzler
Address: "So Great a Cloud of Witnesses" Paul Erb

Hymn No. 458, "Faith of Our Fathers"
Treasurer's Report . . . John C. Wenger,

Treas. Historical Committee
Dedication Ceremony . . . S. F. Coffman,

Chairman, Historical Committee
The Plan of Operation of the Archives
H. S. Bender, Custodian of the Archives

The Value of the Archives for Historical Research . . G. F. Hershberger,
Director of Mennonite Historical Research at Goshen College

Remarks by Historical Committee Members

Offering for the Archives
Hymn No. 604, "O God Our Help in Ages Past"

Benedictory Prayer D. J. Johns

Following the program, the visitors inspected the Mennonite Historical Library.

During the summer, equipment was purchased for the smaller archives room, which measures about 11 x 21 feet in size. Steel shelving was secured from the Berger Steel Company of Canton, Ohio, and pasteboard boxes with removable covers were secured from the Barger Box Company, of Elkhart, Indiana. A total of approximately 1050 boxes, the bulk of them measuring 12½ x 10½ x 3 inches were placed on shelves. 5000 manila file folders were also secured for use in filing documents in the boxes. Additional equipment purchased includes a four-drawer steel file and a steel desk and chair. The total cost of the present equipment is \$473.45. After the space in the small archives room is fully used, a larger room about 17 x 25 feet in size will be made available, but it was not considered advisable to equip the larger room at present. Both rooms are located in the basement of the new Goshen College Memorial Library.

Due to the fact that John Coffman, who had expected to assist in organizing the archives, has been appointed as a relief worker in England, actual work of filing archives material has not yet begun. It is hoped that some arrangement can be made to do so soon.

Rules and regulations covering the deposit and use of materials in the archives are being drawn up and will be announced soon.

RECENT PUBLICATIONS

Mennonite Pioneers. Biographical sketches of some of the leading men and women in the Mennonite Church who have served in the institutions of the church in the homeland. By JOHN SYLVANUS UMBLE. Prepared under the direction of the Mission Study Course Committee of the Mennonite Board of Missions and Charities, Elkhart, Indiana, 1940, 75 cents.

This book represents a type of literature which is all too scarce in the Mennonite Church, namely, biographical studies, and is a very welcome addition to our Mennonite bookshelf. As indicated in the title, it contains eleven biographical sketches of men who have been active in the pioneer days of our mission institutions and activities in the homeland.

We hope it will soon be possible to publish another volume of missionary biographies, including foreign missionaries, such as M. C. Lapp, Jacob Burkhard, the late Mrs. George Lapp, the late Mrs. P. A. Friesen, and leaders in the homeland, such as C. Z. Yoder, J. S. Hartzler, S. E. Allgyer, D. D. Miller, Daniel Kauffman, and others. Similar biographical volumes should be prepared for leaders in other fields of activity in the church, as well as in missions.

—Harold S. Bender.

Can Christians Fight? Essays on Peace and War, by GUY F. HERSHBERGER. 1940. 180 pages. Mennonite Publishing House, Scottdale, Pa. Price, in cloth, 75 cents.

This little book is a timely and valuable addition to the nonresistant literature of the Mennonite Church. Here are thirty-five essays of varying length, which deal in a practical way with the subjects of war, peace, and nonresistance. Many are historical in nature, wherein the author points out the uselessness of specific wars and the evils which result from all wars. The teaching of the New Testament on nonresistance is emphasized throughout. Also the testimony and the experiences of the Mennonites during their century-old stand for peace are challengingly set forth. Some suggestions of the problems likely to face conscientious objectors in case of another war are given. The style of the book is easy and flowing, well suited to the young people. The essays in this book originally appeared in *The Youth's Christian Companion*. They deserve a wide reading at this particular time. —Edward Yoder.

For Conscience Sake, By SANFORD CALVIN YODER, The Mennonite Historical Society, Goshen College, Goshen, Indiana, 1940. Pp. 320. \$2.00.

This new book entitled, *For Conscience Sake* is a valuable addition to our historical series of Mennonite books.

It was produced at the opportune time when our people need spiritual strength and the development of a good conscience. Recounting the experiences of our Mennonite forefathers from the beginning and bringing the story down to this very day, the book is indispensable for our present generation of young people, especially for those of draft age.

Nothing gives faith and courage like the history of a people who loved their dear Lord more than their own home and country and who were willing to leave all and go anywhere, to any corner of the earth where they could find a place of peace in which to serve God acceptably.

This book by S. C. Yoder gives proof of this fact when he cites in detail the experiences of the wandering Anabaptist Mennonites from the year 1525, in Switzerland, to the present groups scattered like sheep over the world. If our young people were acquainted with this history now available the resultant benefits of spiritual strength and conscience could not here be told.

—J. C. Clemens.

Mennonite Sunday School Centennial, 1840-1940. An Appreciation of our Sunday Schools. By HAROLD S. BENDER. Mennonite Publishing House, Scottdale, Pennsylvania, 1940. Pp. 64. Price, 10 cents.

The first known Mennonite Sunday school was founded in Ontario one hundred years ago. Although this Sunday school did not become a permanent organization, it was the first tiny light which, after being re-lit many times, was destined eventually to become a great beacon, radiating illumination for the entire brotherhood. It is therefore appropriate for Mennonites to pause in 1940 to look back over the history of their Sunday schools.

H. S. Bender's *Centennial* is valuable for two reasons. In the first place it contains a great many facts. It tells fully the story of the hesitant beginnings of Sunday-school work both in America as a whole and in the Mennonite Church. It then traces carefully the later history and development of Mennonite Sunday schools. In the second place, the author has woven into his story much sound historical interpretation and critical evaluation, and has succeeded in producing a truly creative piece of work. This original interpretation constitutes the chief contribution of the *Centennial* to Mennonite historiography.

—J. C. W.

Glimpses of Mennonite History, By JOHN C. WENGER. Mennonite Publishing House, Scottdale, Pennsylvania, 1940. Pp. 138. Price, 75 cents.

The title of the work is suggestive of its character. Word pictures are given of the rise of the Mennonite Church in Switzerland and in Holland, followed by a review of Mennonite migrations, settlements, and subsequent history in Europe and in America. Special attention is given to a study of the founders of the church.

Even though the work serves as a foundation for a more thorough study of the church, it is surprising how many facts the author has brought together in such small compass. The listing of sources at the end of each chapter and the inclusion of a general bibliography at the close are very suggestive and helpful. An objective test in Mennonite Church history, based on the text is of value in that it helps the reader to check on his own reading. Another important feature of the book is the printing of the full text of the Dordrecht Confession of Faith, which was adopted on April 21, 1632. A number of pictures and illustrations add much to the attractiveness of the book.

—H. A. Brunk.

Life of Peter S. Hartman, Including His Lecture, Reminiscences of the Civil War, and Articles by the Hartman Family. Written and Arranged by H. A. BRUNK. Published by the Hartman Family, 1937. Pp. 73. Price, 75 cents.

The Mennonite Church lacks in biographical lore. H. A. Brunk's book on the life of P. S. Hartman is a happy contribution. In this volume Peter S. Hartman (1846-1934) is delightfully described. We admire the steps in the formation of his character and we contemplate its impress for eighty-seven years upon his own family, the community, and the church. His life covered the crucial days of the Civil War. P. S. Hartman describes the signs in the heavens when war was declared, the march of three northern armies through the Shenandoah Valley, and his escape to Cumberland County (Pennsylvania) under the shadow of one of the armies.

Here is a lasting monument to place Peter Hartman not only upon the fleshly tables of the heart of every Virginia Mennonite, but also upon the church in general. Reading the book is a spiritual tonic; it will give a constraining urge to your life to know the Master of P. S. Hartman better and to serve Him more faithfully. You will be more thankful when you know this servant of the church as he is presented in these seventy-three pages.

—Ira D. Landis.